Hon. J. Story

Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious Intelligence.

FOR THE CHRISTIAN REGISTER.

Mr. REED.—Your last paper but one contained the preface of Milton's "Treatise on Christian Doctrine." As the English copy is too expensive to find many purchasers with us, and some time must elapse before the American edition can be published. I send you a number of the London Lit. Gaz. which furnishes "a complete abstract of the contents" of this interesting book. The abstract is followed by a long extract containing a discussion of the lawfulness of polygamy, this Milton defends, lest "the holy patriarchs and pillows of our faith, Abraham, and the others who had more than one wife at the same time" should be liable to the charge of gross criminality and lest he "should be forced to exclude from the sanctuary of God as spurious, the holy offspring which sprang from them, yea, the whole of the sons of Israel, for whom the sanctuary itself was made. "For it is said, Deut, xxiii. 2. *a bastard shall not enter into the congregation of Jehovah, even to his tenth generation.* Either therefore polygamy is a true marriage, or all children born in that state are spurious; which would include the whole race of Jacob, the twelve holy tribes chosen by God. But as such an assertion would be absurd in the extreme, not to say impious, and as it is the height of injustice, as well as an example of most dangerous tendency in religion, to account as sin what is not such in reality; it appears to me, that, so far from the question respecting the lawfulness of polygamy being a trivial, it is of the highest importance that it should be decided."

He first answers the objections to polygamy deduced from Gen. ii. 24, compared with Matt. xix. 5. Levit. xviii. 18. Deut. xvii. 17. and adds "Except the three passages which are thus irrelevantly adduced, not a trace appears of the interdiction of polygamy throughout the whole law, nor even in any of the prophets, who were at once the rigid interpreters of the laws and the habitual reprovers of the vices of the people." He proceeds to the New-Testament, argues that Matt. v. 32, and xix. 5, 1 Cor. vii. 2, and vii. 4 affords no interdiction of polygamy.

"On the other hand, the following passages clearly admit the lawfulness of poligamy. Exod. xxi. 10. *if he takes him another wife, her food, her raiment, and her duty of marriage shall he not diminish.* Deut. xvii. 17. *neither shall he multiply wives to himself, that his heart turn not away.* Would the law have been so loosely worded, if it had not been allowable to take more wives than one at the same time? Who would venture to subjoin as an inference from this language, therefore let him have one only? In such case, since it is said in the preceding verse, *he shall not multiply horses to himself*, it would be necessary to subjoin there also, therefore he shall have one horse only.

"Let us hear the words of God himself, the author of the law, and the best interpreter of his own will. 2 Sam. xii. 1. *I gave thee thy master's wives into thy bosom.... and if that had been too little, I would moreover have given unto thee such and such things.* Here there can be no subterfuge; God gave him wives, he gave them to the man whom he loved, as one among a number of great benefits; he would have given him more if these had not been enough.

"It is not wonderful, therefore, that what the authority of the law, and the voice of God himself has sanctioned, should be alluded to by the holy prophets in their inspired hymns as a thing lawful and honorable. Psal xiv. 9. (which is entitled *A song of loves*) *king's daughters were among thy honorable women*, v. 14. *the virgins her companions that follow her shall be brought unto thee.* Nay, the words of this very song are quoted by the apostle to the Hebrews, i. 8. *unto the Son he saith, Thy throne, O God, &c.* as the words wherein God the Father himself addresses the Son, and in which his divinity is asserted more clearly than in any other passage. Would it have been proper for God the father to speak by the mouth of harlots?

"Nor must we omit 2 Chron. xxiv. 2, 3. *Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest: and Jehoiada took for him two wives.* For the two clauses are not placed in contrast, or disjoined from each other, but it is said in one and the same connection that under the guidance of Jehoiada he did that which was right, and that by the authority of the same individual he married two wives.

"On what grounds, however, can a practice be considered dishonorable or shameful, which is prohibited to no one even under the gospel? for that dispensation annuls none of the merely civil regulations which existed previous to its introduction. It is only enjoined that elders and deacons should be chosen from such as were husbands of one wife, 1 Tim. iii. 2. and Tit. i. 6. This implies, not that to be the husband of more than one wife would be a sin, for in that case the restriction would have been equally imposed on all; but that, in proportion as they were less entangled in domestic affairs, they would be more at leisure for the business of the church. Since therefore polygamy is interdicted in this passage to the ministers of the church alone, and that not on account of any sinfulness in the practice, and since none of the other members are precluded from it either here or elsewhere, it follows that it was permitted, as above said, to all the remaining members of the church, and that it was adopted by many without offence.

"Lastly, I argue as follows from Heb. xiii. 4. Polygamy is either marriage, or fornication, or adultery; the apostle recognizes no fourth state. Reverence for so many patriarchs who were polygamists will, I trust, deter any one from considering it as fornication or adultery; for *whoremongers and adulterers God will judge*; whereas the patriarchs were the objects of his especial favour, as he himself witnesses. If then polygamy be marriage properly so called, it is also lawful and honorable, according to the same apostle; *marriage is honorable in all, and the bed undefiled.*"

These extracts are curious not only as they present us with Milton's opinions on this subject, but as they give an illustration of his mode of argument in the whole Treatise. It verifies the title "A Treatise on Christian doctrine *compiled from the Holy Scriptures alone.*"

The notice in the Lit.Gaz. is closed with this passage. "In short, Milton was from the beginning hostile to the Church of England; and besides his heterodoxy on the subjects of divorce, polygamy, &c. &c. as nearly as possible an Arian."

We wait with impatience for some more decisive proof of his Arianism than is afforded in the remark already quoted, that in "Heb. i. 8. wherein God the Father himself addresses the Son, his divinity is more clearly asserted than in any other passage."

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The following is a complete abstract of the contents of the celebrated work of this celebrated man, which we take from the London Literary Gazette of July 23.

BOOK I.—*On Faith or the Knowledge of God.*

Chap. 1. On what may be considered as Christian Doctrine, and the several parts thereof; namely, Faith, or the Knowledge of God; Charity, and the Worship of God.

2. Of God; his Names and Attributes.

3. Of the Divine Decree, general and special, and of the Efficiency of God to man, internal and external.

4. Of Predestination, or the special Decrees of God to man.

5. Of Christ, the Son of God, and his Attributes.

6. Of the Holy Spirit.

7. Of the Creation of the World, and of all things invisible and visible.

8. Of the General Providence of God in his Government of all things created.

9. Of the Special Providence of God, by the Agency of his Angels.

10. Of the Providence of God towards Man, before the Fall, and of the Institution of the Sabbath Day, and of Marriage.

11. Of the Fall of our First Parents, and the introduction of Sin into the World.

12. Of the Punishment of Sin by Death—spiritual and corporal.

13. Of Corporal Death, or the extinction of Life.

14. Of the Redemption of Man, by the Blood of Christ.

15. Of the Office of the Mediator, and his triple function of Prophet, Priest, and King.

16. Of the Administration of Salvation to Man by Christ, in his Life, Death, and Ressurrection.

17. Of the Renovation of Man, and his Calling to a state of Grace.

18. Of the Regeneration of Man, by the Word and Spirit of God.

19. Of Repentance from Sin, through an humble sense of the Divine Mercy; which is the effect of Regeneration.

20. Of Saving Faith, or a steadfast belief in the Promises of God through Christ; which is the second effect of Regeneration.

21. Of the Engrafting on Christ, and its effects on man, leading to a new Life, and a knowledge of Eternal Salvation.

22. Of Justification through Christ, and the Remission of Sins, not by Works, but by Faith.

23. Of the Adoption of the Just by Faith.

24. Of the Union and Communion of Regenerated Man with Christ, and the Mystic or Invisible Church.

25. Of the commencement of Glorification, or the certainty of Salvation by the influence of the Holy Spirit.

26. Of the Manifestation of the covenant of Grace, as well under the Law, as under the Gospel.

27. Of the Gospel, or new Dispensation of the Covenant of Grace, by Christ and the Apostles, by which Man is delivered from the servitude of Sin.

28. Of the External Signs of the Covenant of Grace; which, under the Law, were Circumcision and the Passover—under the Gospel, Baptism, and the Lord's Supper.

29. Of the Visible Church, or Assembly of the Faithful, universal or particular; and its Ministers.

30. Of the Holy Scriptures, or the inspired Writings of the Prophets, Evangelists, and Apostles.

31. Of particular Churches and their Ministers;—Priests or Bishops, and Deacons, and their respective Duties.

32. Of Ecclesiastical Discipline, which is the common bond of the Church.

33. Of Eternal Glory; the Second Coming of Christ, the Resurrection of the Dead; the Final Judgement, and the Conflagration of this World.

BOOK II.—*On the Worship of God.*

Chap. 1. On Good Works, or whatever is done by Man, through the influence of the Holy Spirit, for the Glory of God, the certain Hope of Salvation, and the benefit of our Fellow Creatures.

2. Of the Causes immediately tending to Good Works, either general or special; defining Wisdom, Prudence, Sincerity, Promptitude, Constancy, &c.

3. Of the Virtues appertaining to the Internal Worship of God, Love, Confidence, Hope, Gratitude, Fear, Humility, Patience and Obedience; contrasted with the opposite vices, Hate, Presumption, Doubt, Despair, Ingratitude, Assurance, Pride, Impatience, and Disobedience.

4. Of the External Worship of God;—defining true Religion, as opposed to Superstition and Hypocrisy.—Adoration, Prayer, Thanksgiving, Fasting, &c.

5. Of Swearing, or calling God to Witness,—either by Oath or by Lot, or Chance.—On idolatrous invocation of Saints, &c.

6. Of Zeal and Holiness of life;—Reverence of the Name of God; Profession to his Service; and the opposite qualities.

7. Of the Time and Place of Divine Worship;—of the Sabbath Day, the Lord's Day, and Feast Days.

8. Of the Duties to be performed towards Men, and the general Virtues appertaining thereto;—namely, Charity, and Justice;—with Definitions and Examples thereof.

9. Of the first kind of Special Virtues, which appertain to the Duties of Man towards himself; namely, Temperance, Sobriety, Chastity, Modesty, Honesty, Contentment, Frugality, Industry, and Magnanimity, contrasted with the opposite vices of Gluttony, Drunkenness, Lust, Obscenity, Fraud, Avarice, Sloth, Pride, and Cowardice.

10. Of the second kind of Special Virtues appertaining to the Duty of Man towards himself;—Fortitude and Patience, as opposed to Timidity, Rashness, Impatience, and Weakness of Mind.

11. Of the Duty of Man towards his Neighbour, and the first kind of Virtues appertaining thereto;—namely, Charity, Humanity, Benevolence, Pity, Brotherly Love, and Friendship, as contrasted with Uncharitableness, Cruelty, Malice, Envy, Hatred, &c.

12. Continuation of the Duties of Man towards his Neighbour, exemplified by Honesty in Life and Actions, Innocence, Mildness, Gentleness, Purity, &c., and contrasted with Dishonesty, Guilt, Anger, Revenge, Fornication, &c.

13. Of the second kind of Virtues appertaining to the Duty of Man towards his Neighbour, exemplified by Truth, Candour, Simplicity, Fidelity, Gravity, Silence, Affability, Liberty of Speech, Admonition, &c. contrasted with Lying, Suspicion, Duplicity, Betraying, Levity, Loquacity, Moroseness, Perverseness, and Derision.

14. Continuation of the same subject, exemplified by Integrity, Confidence, Mutual Justice, Benificence, Liberality, and Gratitude, and contrasted with Theft, Fraud, Oppression, Usury, Prodigality, and Ingratitude.

15. Of the Mutual and Private Internal Duties of Man towards his Neighbour, exemplified by the several Relations of Husband and Wife—Parents and Children—Brethren and Kinsmen—Preceptors and Scholars—Age and Youth—Superiors and Inferiors, Masters and Servants.

16. Of the Mutual and Private External Duties of Man towards his Neighbour, exemplified by Alms and Relief to the Poor, the Sick, the Widow, and the Orphan—Hospitality to the Stranger—Assistance to the Destitute, &c.

17. Of the Public Duties of man towards his Neighbour, exemplified by the reciprocal Duties of the Magistrates towards the People, and of the People towards the Magistrates—the making of Peace or War—and the Duties of the Ministers of God towards the whole Church.

RELIGION.

BY S. D. PATTERSON.

There is a power which soothes the soul,
When storms of care and anguish rise;
When lightnings flash, and thunders roll,
And clouds o'ercast life's sunny skies.

It breaks the chains which care has bound—
It charms the heart by grief opprest;
And sheds a blissful radiance round—
A holy calm—a heavenly rest.

'Tis blest RELIGION—power divine!
That dissipates the blackest gloom;
And bids bright hopes of glory shine,
To gild the darkness of the tomb.

Nor are the hopes of glory vain—
Nor are they fading—insecure—
They fade not—die not—but remain
While endless ages shall endure.

It is not necessary that a man should have "seen no good," or should have had "no power to enjoy" his "riches and wealth and honor" and family, in order to his feeling their emptiness in his latter end, when his soul is absorded in one grand concern, and longs for a peace and a hope which they are incapable of imparting. Even though he had derived from them through life, the whole amount of pleasure which, without the influence of true religion, it is in their power to bestow; still, it is pleasure that is gone with each passing moment, and leaves the soul at last drearily desolate, and unprovided for the prospect which lies before it. He has "received in his life time his good things," and all must be left behind him; he has lived without God, and without God he must die; his life has been faithless, and his death must be hopeless; he has laid up for himself treasures on earth, and there is no treasure reserved for him in heaven; he has said to his soul, "thou hast goods laid up for many years; take thine ease, eat, drink and be merry;" and when "his soul is required of him," he feels himself "a fool;" he "came in with vanity," and he departs in darkness. It is the everlasting existence by which it is followed, that stamps importance on the life of man. Should a man double the age of Methuselah, his life (though to us, with our narrow span of three score years and ten, it might seem a little eternity) would still be vanity, if it were spent without reference to the endless duration that is beyond it.

MANCHESTER COLLEGE.

The institution called *Manchester College*, at York (Eng.) is designed principally for the education of young men for the Christian Ministry. The annual examination of this College took place June 27th. The examinations commenced on Monday and closed on Thursday. At the close of the examinations the *Visitor*, Rev. William Turner, delivered an Address to the students from which we give the following extracts.

"I persuade myself that all of you, my young friends, while you are aware of the great advantage which religion has derived from the opposition of sects and parties, you will be careful to keep the pure gold of Christian earnestness undebased with the alloy of animosity; while you inculcate what you deem to be the truth as it is in Jesus, and study to impress the minds of those who hear you with a deep sense of its practical results, and while, in so doing, you may find it necessary to refute what you conceive to be erroneous, you will never revile or scorn, or even ridicule them, still less the persons who may hold them. In short, that, in this your higher office also, you will imitate your Master, and 'never strive nor cry, or cause your voice to be heard aloud in the streets:' that you will also cultivate the spirit of his apostle, under a feeling of opposition, 'What, then, every way, Christ is preached; and I therein do rejoice, yea, and will rejoice.'

"In the exercise of your Missionary labours I understand you have taken much pains to acquire the talent, or gift, (as it is often called, and as it is right to call it, for all our talents, whether natural or acquired, ought to be received, acknowledged and exercised, as gifts from God,) of speaking *extempore*. It would ill become me, who have almost daily occasion to lament the want of it, to throw any obstacle in the way of its cultivation or practice. I am aware that what is often acquiesced in, is also often mistaken for, a natural inability; and I greatly regret that I did not in early life, make more vigorous efforts for its acquirement. Since I came among you on this occasion I have read Mr. *Henry Ware's* ingenious, and, on the whole, very excellent 'Hints for the Attainment of the Talent of *Extempore* Preaching;' and I have no doubt that, under his restrictions, and by a close attention to his rules, it is an accomplishment which may be applied to the noblest purposes, and be productive of the most beneficial effects.

RICHARD WRIGHT.

In our last we gave some account of the Rev. Richard Wright the first English Unitarian Missionary. From a further perusal of his memoirs we gather the following facts.

The principal scene of his early ministerial labours was at Wisbeach, in Chambride-shire. Here he first preached Unitarianism. His people though at first alarmed at his doctrines, at length generally embraced them, and became his warm friends and supporters, and the active promoters of the Unitarian doctrine. His second place of ministration where much was effected, was Lutton, in Lincolnshire. At various other places he preached with great success, though rarely without opposition. From the following paragraph, which contains some amusing statements, we learn the kind and degree of opposition he met, and the kind of arguments used to discredit his labours and defeat his purposes.

"When it was generally known that I was an avowed Unitarian, strange rumors were soon afloat respecting what I believed, and what I did not believe. The most absurd construction was put upon my words, and I was sometimes charged with saying things which I had not even thought of. Every possible method was used to frighten persons from hearing me, from reading any thing which I wrote, and even from conversing with me. I was described as a most dangerous man, and credit was given me for talents to which I did not pretend, in order to persuade people that I was capable of deceiving them. It was said that I was so artful, and so capable of twisting things about, and of giving them a specious coloring, that those who heard me, or talked with me were sure to be misled: but, it was sometimes added, that the devil always employs such agents, that the first instrument he employed to deceive mankind was a serpent. A person once told a pretty large company, in my hearing, that my art and address was such, that, if I undertook to prove that black was white, I should make them believe it. Though I had never preached on politics, nor shown myself in any public way in political matters, there were persons who insinuated that I was an enemy to the government, I was charged with rejecting the scriptures, denying Christ, and being a mere Deist. Idle tales and misrepresentations were circulated to discredit my ministry and the doctrines which I taught. In the midst of all I had one consolation, my moral character never was attacked, nor was I charged with treating those who differed from me with illiberality; but, it was said, that Unitarians had the art of commanding their temper and using soft words, that they might the better deceive others."

In the critical synopsis to which we alluded last week, of the articles in the Monthly Repository, we have the following. It will be perceived that it refers, chiefly, to Mr. J. P. Smith.

"It is an amusing spectacle to witness Orthodoxy reading lectures to Unitarianism against intolerance. Providence, I believe, has lately permitted one or two little "fantastic tricks" to be played in the insignificant canton of Geneva for three purposes; partly, to shew how the most remote and unexpected evil influences must necessarily spring from ecclesiastical establishments of an originally intolerant character; partly to suggest the great solemn doctrine of a moral retribution going on even in this world; but principally, by exciting the clamorous and sympathetic indignation of orthodox Christians throughout Europe, to push home into their very bosoms a living personal lesson of the wickedness of persecution, bigotry and uncharitableness, and mercifully to entrap them into improvement by a condemnation drawn out of their own mouths. Whoever reads Mr. Smith's letters to M. Cheneviere, must perceive, that while a few rough blows descend upon the shoulders of his immediate victim, and many more of them take no effect upon him, the most vigorous and searching lashes of his scorpion fall far beyond, arousing all the echoes with the shrieks of guilty and startled orthodoxy.

Was ever challenge so mad as that wherein this writer dares the Professor of Theology at Geneva to present citations that may justify his faithful repre-

sentations of Calvinism? A similar challenge was thrown down in this country at Professor Norton, of Cambridge. But, before long, that learned writer brought out a mass of extracts from the most authentic and received Calvinistic divines, which actually frightened and surprised his rash opponents, and either reduced them to utter silence, or compelled them to shift altogether their ground of attack. Mr. Smith, I think, must have for one moment forgotten into what an awful magazine he has presumed to cast his contemptuous spark.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, SEPTEMBER 17, 1825.

The Anniversaries of several of the Unitarian Associations, in England and Wales, take place in the months of June and July. The July number of the Monthly Repository contains an account of the following anniversaries.

South Wales Unitarian Society.—The anniversary of this society was held June 23rd, at Gellionnen, Glamorganshire. Public religious exercises were attended on the 23rd and 24th. Three sermons were preached on the following subjects. I. *The connexion between Christian Truth and Virtue*, from John viii. 31, 32. II. *The Importance of Christian Knowledge*, from Matt. vi. 23. III. The Benefit of Man the Object of the Divine Law. This was the *twenty-third* annual meeting of the Society.

Kent and Sussex Association.—The Kent and Sussex Unitarian Association held its anniversary on the 29th June, at Chatham. Only one public religious service was attended. The Rev. B. Mardon, late from Glasgow, preached from Phil. ii. 5–11, *Who being in the form of God*, &c., which he showed by a variety of scriptural arguments cannot bear theusual Trinitarian interpretation.

East York, &c., U. Association.—The East York and Lincolnshire Unitarian Association held its anniversary July 5th, at Hull. The first service was by the Rev. J. G. Robberds, of Manchester, from Acts. xvii. 19,20.

The following account of the sermon, from the Repository, will not be uninteresting to our readers.

"Having first observed that the Lord Chancellor had, on a late occasion, expressed himself in nearly the same words with those Epicureans and Stoics, 'I should like to know what an Unitarian is!' the excellent preacher undertook, in the spirit of Christian courtesy, to furnish his Lordship with a reply; we can only wish that it may be as well considered by him as it well deserves to be. It will assuredly reach his Lordship; for its publication was unanimously requested the next day, accompanied by a resolution that he might be supplied with a copy. Whether he will take the pains to satisfy his 'liking,' we doubt; but the public at least will have the opportunity of judging whether it is a reply that ought to satisfy."

Another sermon was preached by Rev. R. Cree, of Preston, from 2 Cor. v. 18. "In which he took an enlarged and comprehensive view of the great scheme of Providence for the government and gradual correction and melioration of the world, shewing that 'all things are of God;' that Christianity is a part of this scheme, designed and carrying on under the special direction of the one God, whose messenger, minister, and servant, the Lord Jesus Christ is, and admirably calculated for its completion; and that the Unitarian form of Christianity is the best calculated for carrying to ultimate perfection its important objects.

This sermon, as well as that of Mr. Robberds, is to be printed.

The Associated Ministers of Lancashire and Cheshire, at their anniversary in June, voted to connect the Missionary Society under their care, with the London Unitarian Association.

Tenterden Association.—The Tenterden District Unitarian Association, held their annual meeting July 2d, at which an instructive and animating sermon was preached by the Rev. Mr. Green, "on the progressive nature of the Gospel Kingdom."

The Western Unitarian Association, held its anniversary meeting at Trowbridge, Wilts, July 13th. The sermon was preached by Rev. R. Aspland, from 2 Tim. iii. 7; "The preacher took occasion," says the Repository, "in a very full and circumstantial manner, with extraordinary clearness and energy, to point out the causes of the slow progress of truth, or the obstacles which keep men from coming to the knowledge of the truth; and made that practical use of the views stated, which is calculated to stimulate the zeal, and animate the hopes, of the friends of the Unitarian cause."

A sermon was delivered in the evening by the Rev. Dr. Carpenter, from 2 Cor. x. 7, in which the Doctor "ably defended Unitarians against some of the false charges which are brought against them by mistaken men and bigots, by shewing that they believe all the essential doctrines taught by Christ and his apostles, and even agree with Christians of other denominations in the most important points."

Eastern Unitarian Society.—This society held its *thirteenth* anniversay on the 13th and 14th of July. Two sermons were preached. To show the interest which is taken in these meetings, it is stated that several labouring men were present, a part of whom had walked twenty miles for the purpose of being present at the meeting. An "Eastern District Association," was formed at this meeting, to be in some respects connected with the British and Foreign Association.

JUVENILE DELINQUENTS.

We have copied to-day a communication which appeared in yesterday's Palladium, on the subject of Juvenile Delinquents. It is a subject to which we have for some time past intended to ask the attention of our readers.

The impossibility of enacting laws which shall apply to all cases of delinquency, and which shall suit the punishment to the exact degree of guilt, according to all the circumstances of atrocity, has been felt and acknowledged by all legislators. It is owing to the difficulty here alluded to, that, after the best attempts to provide an adequate and just punishment for all degrees of crime, some great offenders escape, and others comparatively innocent are punished with undue severity.

There is probably no part of our criminal statute where the looseness of its provisions is so perceptible,—or rather, perhaps we should say, where the application of the law is liable to so great abuse, and where the punishment is so likely to be disproportioned and hence injurious in its effects, as in that which relates to Juvenile offenders. An offence against the laws is equally an offence whether committed by a child of ten years old, who does not yet know right from wrong in its more extended branches, or by a hardened veteran in crime; and unless a humane consideration of the circumstances of the offence and the offender, should in the early stages of the prosecution prevent its being carried before the higher tribunals, no heart yearnings of an enlighsened and benevolent jury,—no lenity of a humane and compassionate judge can then prevent from falling on the thoughtless criminal child, a punishment, entirely unsuited to the moral condition of the child, and altogether disproportioned to the degree of his criminality in the view of the Searc her of hearts.

This subject has been brought home to our feelings of late, with a power which will not permit us to be silent respecting it, so long as one enlightened and humane man, whose standing and influence in society gives him power to amend and modify our laws, can be found willing to listen to us. It is not that the principal men in society are wanting in humanity, or are backward to amend laws which are of unjust or injurious application, that this subject has not before excited more interest and more effort; but it is because, amid the pressing duties and labors in which gentlemen of this description are generally engaged, they have not had time to set about a reform of the laws, or, if some have had leisure for the duty, it is because the subject has not been pressed home to their bosoms with a power to awake them from the apathy in relation to this subject, in which almost every mind seems to be resting.

It is from this confidence in the right feelings on this subject which we believe to exist in the community, but which are now only dormant, that we cherish the hope, that some further suggestions, which we have not now time to make, will be kindly listened to, and that we shall, before long, witness a reformation of our laws in relation to juvenile delinquents, and a thoroughly different system of treatment for such offenders, be brought into operation, throughout the state, and particularly in our large towns and cities.

In the mean time we beg to refer our readers to the *able, enlightened, humane*, "Remarks on some of the provisions of the Laws of Massachusetts, affecting poverty, vice and crime," by the Hon. Mr. Quincy, our present Mayor, in his charge to the Grand Jury of this county, in 1822. It brings before the reader, the present state and character of our system of criminal jurisprudence generally, yet it is so particular as not to overlook the circumstance of its unjust and injurious application to juvenile offenders. Had the statements in this pamphlet had the publicity, which their merit and importance claimed for them, we are persuaded, that the subject could not, as it has, have slumbered on in neglect to the present time.

Men and women who live at ease, and who never see the inside of our Jails, or attend the sittings of our criminal Courts, do not feel and cannot feel on this subject as humane men and women would feel if the true state of the case in question were brought palpably and sensibly before them. As this cannot be hoped for, we can, for the present, only recommend again the careful and serious perusal of the pamphlet to which we have alluded. Large extracts from this pamphlet will be found in the Christian Register of May 10, 1822.

To those who wish, from other motives than mere curiosity, to see the entire pamphlet, we are happy in being able to say that a few copies may be obtained at this office, without money and without price, if applied for by gentlemen who are willing not only to *read* on this subject but to *think*,—who are prepared not merely to gratify curiosity but to act and labour; and who, believing that the unfortunate offenders against the laws, have a *moral* as well as a physical nature, are willing to sacrifice some of their hours of personal ease, in bringing into operation a system of discipline or law which shall seek the *prevention* as as well as the *punishment* of crime. We wish not to be troubled by applications from any who have not this feeling and purpose, for it is too valuable a publication to be thrown away upon such.

The following is the communication from the Palladium to which we alluded above:

Some one or two months since, I noticed that the City Council, ordered an inquiry into a subject of the most interesting nature, to the welfare of the community; than which, I know of none more essential to the preservation of the Republic;—viz. the means to reform as well punish juvenile offenders of both sexes for the commission of petty crimes. When considered in its detruding and ultimately lamentable consequences upon the moral and political institutions of the country, what subject is there which more seriously and urgently claims so great a share of public regard as those hapless little outcasts who are thrown out upon a pitiless world, and are finally forced upon the public charge? These neglected little prowlers distribute themselves in all directions through the city, gathering in their own ruin and scattering iniquity abroad. If these facts be true, and it is presumed nobody will doubt them, how long are we to expect a continuance of that willing obedience to the salutary laws which secure to society its rights, and each individual his protection? Or where are we to look, presently, for that manly spirit to the defence of those laws, which have hitherto been the repository of our moral and political safety?—Of what consequence is it, I would ask, to their improvement other than in a more refined species of villany, that you sometimes send these children to the house of correction, celled and associated in the seminary of wickedness, with those who are two or three classes in advance of them? It can serve no other purpose than merely to show the deteriorating policy pursued toward them by the guardian public, and, with what facility the world may be filled with consumate rogues, and how unwittingly the poor community are called in to pay the bills for their maintainance. A remedy is wanted and certainly ought to be applied forthwith; upon principles, too, which are rationally calculated to effect the purpose; not by exciting the worst feelings of our natures in those unhappy little sufferers, to a measure of irrevocable vindictiveness, by the severity of punishment inflicted, for the commission of an inconsiderate, or perhaps, a necessitous act; nor by destroying all hopes of some future return to society, when they shall have given evidence of reform, with the burning and unavoidable odium of criminal guilt and shame; but, by a kind treatment which observation and reflection teaches us would operate with the most success upon ourselves, acting under the influence of improper motives arising from similar or any other causes. It should be remembered that man, after all, is the creature of education and circumstances. The twig, therefore, must have its proper inclination, if we would repose quietly under its shade, when it shall have come to its growth. We trust the city government will take this occasion to establish an institution worthy of its own character and of the vast importance of the subject to our national happiness. H.

Education Societies. It is said that Societies for the education of young men for the Ministry are of American origin, and the fact, if it be a fact, is accounted for by the circumstances of our situation as a nation. In other countries the clergy are maintained by tithes or revenues from the state, and hence there are never wanting those who, whether with proper views of the duties and responsibleness of the office or not,—are ready to answer the calls and enjoy the privileges and support of the profession.

It is plain to perceive how much more prospect there is, that, in a nation circumstanced as ours is, the character of the clergy will be elevated and pure. The great purity and excellence of the clerical character in our country should be a subject of gratitude and not of exultation; and the consciousness of it does in a great degree balance the disadvantage that accrues from the circumstance that our clergy are as a whole perhaps less *learned* than the Protestant clergy of Europe.

The rapid increase of population in these states, and the present great deficiency of well qualified ministers among us, together with the labors and difficulties of the profession in a thinly settled country, will probably for a long time to come obviate the danger of the clerical profession becoming crowded by men who are indifferent to the true duties of the profession. It is however a question worthy of inquiry perhaps, whether the multiplication of Education societies may not eventually have an effect in some respects as unfavorable as that produced by the tithes and revenues in the old countries, by bringing into the profession many who have scarcely any qualification but good intentions.

COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

LIVES OF THE NOVELISTS.

Sir Walter Scott has given to the world a work with the above title, and thus supplied a *desideratum* in the reading community. No production perhaps ever excited more general interest and afforded more exquisite and rational delight than "Johnson's Lives of the Poets;" and this work of Scott's on a kindred subject, and executed in a style yet more fascinating, is destined to become, probably, still more popular, and of course still more generally read. It is, therefore, a subject of regret, that any sentiments advanced in it should be open to severe animadversion, and obnoxious to the utmost severity of criticism.

In order, as it appears to us, to defend a favourite work of a favourite author from the charge of immorality, Sir Walter, in his life of *Fielding*, has resorted to a novel and ingenious argument, perhaps, but which is wanting in the essentials of consistency and truth. To remove the charge against the "ultimate moral of *Tom Jones* which conducts to happiness, and holds up to our sympathy, a youth who gives way to licentious habits" resort is had to the following opinion on the tendency of Novel reading generally. Excluding from consideration those infamous works which address themselves directly to awakening the grosser passions of our nature, we are inclined to think the worst evil to be apprehended from the perusal of novels is, that the habit is apt to generate an indisposition to real history and useful literature; and that the best which can be hoped is, that they may sometimes instruct the youthful mind by real pictures of life, and sometimes awaken their better feelings and sympathies by strains of generous sentiments, and tales of fictitious woe."

Now, while we are not called upon in this connexion to express our individual opinion of the tendency and effects of novel reading in general; we may be permitted to observe, that while the estimation of it expressed in the above quotation will be considered sufficiently warm by the bigot and severe religionist; and sufficiently cold by the admirers and devourers of works of fiction; and by the great mass of the community as sufficiently candid and fair, coming as it does from a Novel *writer*, yet we must consider it as the resort of a practised writer to support a position that his feelings or his interest bound him to support against his better judgment, and more enlightened reason. The position, broadly stated is this, namely, *that the effect of reading on the human mind and affections is in fact nugatory and useless, entirely, as it regards our evil propensities, and all but so, with regard to our "better feelings and sympathies."* We draw this strong inference from his language, because, if any species of reading is calculated to affect men for evil or for good, it is that species, where all the seductions of language, passion, and circumstance are fascinatingly arrayed to arrest the attention, the feelings and the intellect of the reader. Whereas, Sir Walter apprehends only at the *worst*—an indisposition to the study of "real history and useful literature." No injurious effect whatever is anticipated to the heart, dispositions or affections of men by their perusal. But is it not apparent that he is self-contradictory in the very paragraph where he would make this appear? If the perusal of such works "may *sometimes* instruct *the youthful mind*"—may they not also sometimes debase it? If the perusal of certain scenes may "sometimes awaken their *better* feelings and sympathies by strains of generous sentiments, and tales of fictitious woe" may not the perusal of other scenes (*Tom Jones'* intercourse, for instance, with Lady Bellaston) awaken the *worst* feelings of our nature? If, as Sir Walter remarks, "the professed moral of a piece is usually what the reader is least interested in" is the silent tendency of it, therefore, whether moral or immoral, less injurious or beneficial to the reader? Again, if Sir Walter admits the immoral tendency of "those *infamous works* which address themselves directly to awakening the grosser passions of our nature," with what success can he hope to justify his favourite work *Tom Jones*, many *scenes* of which, to say nothing of its general tendency, are precisely of the characters of those "infamous works" to which he alludes? His whole argument in reference to this work is in fact contradicted by his deliberate opinion expressed or implied, in his lives of *Sterne, Richardson* and others. He quotes with approbation for instance from Mrs Barbauld the following among many other beautiful expressions on the subject. "If our feelings are in favour of virtue, the novel is virtuous; if of vice, the novel is vicious." In another instance in the life of Richardson he expresses himself in the following beautiful and nervous language: "If the author," he says, "*introduces scenes which excite evil passions, if he familiarizes the mind of the readers with impure ideas, or sophisticates their understanding with false views of morality*, it will be an unavailing defence, that, in the end of his book, he has represented virtue as triumphant." Now no language could better characterise the novel of Fielding to which we allude, than that which has just been quoted, and none which could convey a more just idea of the immoral tendency of *Tom Jones*. The complaint, therefore, which we proffer is, that in a life written in so fascinating a style as that of Fielding, and calculated so effectually to fasten itself on the mind of every reader, sentiments so contradictory to these, and so irrational, should have received the aid of the name of Sir Walter Scott. "I do not believe," he says, "that, in any one instance, the perusal of Fielding's novel *has added one Libertine to the large list, who would not have been such had it never crossed the press.* And it is with concern we add our sincere belief, that the *fine picture of frankness and generosity* exhibited in that fictitious character *has had as few imitators as the career of his follies.*" Against this opinion of Sir Walter Scott on the tendency and effect of one novel, we wish to place the opinion of another *equally distinguished writer*, Sir Walter Scott himself, upon other novels, namely, in speaking of Richardson's power and talent generally. "In others," he says, "where the same heroines, and particularly Clarissa, display a noble elevation of soul, rising above earthly considerations and earthly oppression, *the reader is perhaps as much elevated towards a pure sympathy with virtue and religion, as uninspired composition can raise him.* His scenes of unmixed horror, as the death of Belton, and of the infamous Sinclair, *are as* dreadful *as the former are elevating;* and they are directed to the same noble purpose, increasing our fear and hatred of vice, as the former are qualified *to augment our love and veneration of virtue.* UNUM.

FOR THE CHRISTIAN REGISTER.

There is something of moral sublimity in the unbending firmness with which we see the virtuous man struggling with the storm, and triumphing in the panoply of his religion. It is easy to be resigned to suffering ere the thunder has yet burst over our heads;—but in the strength of religion to wrestle with the power of the destroyer; amid the darkness below to fix the steady eye on the eternal light above; as link after link is broken from the chain of our earthly hopes, to feel the heart clinging more closely to those which are not of this world; to stand alone upon the shores of life, and see the last plank amid the wreck swept from beneath our feet, yet supported on the rock of ages, to feel the eternal hope deepening and strengthening but more intensely within us; this is to *practise* that hardest lesson "Thy will be done."

A few years since, I resided in the neighborhood of a venerable Friend. A clergyman, and residing in the heart of the country, his life glided away like the summer stream in the quiet sunshine of tranquil affection. The cloud had indeed at times come over it, but it had passed away. He had bowed to the hand that had laid his hopes in the dust; and when the bitter cup was removed, he had drunk consolation from the fountains of everlasting life. One by one, the friends of his youth, and the children of his hopes had dropped away, and left him almost alone. Yet one remained, who was all the world to him. Often have I heard him bless God that when the voice of his rebuke was heard, he had spared her, who now in the freshness of her beauty was ever at his side.

It was the close of the Sabbath. In the calm twilight of a summer's evening I sat listening to the conversation of my friend. Near us sat his wife, and opposite his daughter; her hand clasped in his, to whom the next day it was to be pledged "for joy and for sorrow." The deep and beautiful serenity that pervaded nature, as it lay stretched before us in the quiet moonlight, seemed to communicate itself to our own hearts. The hills, the rocks, and the trees, lay sleeping in the clear light; while their deep shadows, concealing the rough points of the scene, marked but more strongly its beauty. Our very conversation was

carried on in suppressed tones, as if fearful of disturbing the sabbath stillness around. Allured by the beauty of the evening the young couple walked out together, to pour forth the fulness of their hearts in the secret sanctuary of nature.

"We shall see you to-morrow," said my friend as I rose to take my leave. Yes! added his wife "Annette expects you to-morrow. "On this occasion she wishes the presence of her old and early friends." I accepted the invitation.

The next morning dawned as clear as the preceding evening had promised. As I walked out to enjoy its freshness, I met my friend. "Annette is ill," said he. "She exposed herself to the damp and dews in her walk last evening, and is now threatened with fever." It proved more than a threat. A violent fever had seized upon her. Night after night, and hour after hour, her mother sat at her bedside, watching the progress of the disease, ministering to her wants, and, the hardest task of all, wearing a smiling face, lest the increasing despondency of her own heart should alarm her child.

There is something of sublimity in this trait of female character—this deep, enduring tenderness of a mother's love. With man, even when the object is one of his deepest and dearest regard, there is a limit beyond which he cannot pass; when exhausted nature *will* claim repose; when the weary frame *will* sink, and the drooping eyelid close. It is in this moment of weakness that woman first puts forth her strength;—that the frame so feeble and delicate as to shrink before the breeze, and bow beneath the dew-drop, rises at once in its deep, strong energy;—through nights of watching, and days of despair, unbent by fatigue without, unsubdued by the bitterness within—offering the language of hope amid the hidden anguish of an aching heart, anguish more deep, more bitter because it may not be uttered—turning in for strength and support, to the inexhausible fountains of her own deep affection—and with the fabled devotion of the pelican, nourishing her offspring again, from the warm life-blood of her own self-sacrificing heart.

Meanwhile triumphing over every remedy, the deadly disease went on. None but they who have witnessed it can picture the intense earnestness, with which the anxious mother watched the countenance of the physician, while day after day he felt the almost fluttering pulse as if in his eye she could read the fiat of life or death;—and none but they who have felt it, can tell the sinking, sickening of the heart, as that inquiring look read but too plainly "there is no hope." But Annette was not deceived; and though she long forbore to allude to her situation, lest she should add to the distress of her friends, she at length ventured to speak freely. "It is not" she said, addressing the three individuals who were dearest to her, "it is not so hard to die." "I know that my Redeemer liveth, and that the silken tie is not severed forever." For you she said, addressing her lover, "you will not forget *her* memory, who to the last will so love *your's*. Death seals the vows, that our hearts and our lips but pledged; and though we meet not as we would have met, we are in the hands of Him who judgeth wisely. You should have been a son to my parents; for my sake be so still. They will soon be childless. If you love my memory, love them." Then addressing her parents—"If in the course of life I have sometimes erred, and who has not? if I have ever cost you a pang, or a tear, forgive me. I do not ask you sometimes to think of your child; I fear you will remember her but too well.—But be not unhappy—remember we meet again."

When I called the next morning to inquire after her health, I was received at the door by her father. He took my hand in silence; and leading me to an apartment, pointed to a coffin. It bore the name and age of his daughter. He watched the expression of my countenance, and his lip quivered, and his voice faltered as he said, "she has left us now, but God's will be done." His emotion was but momentary; and he again stood in calm and dignified composure at my side. I regarded him with astonishment and reverence. Friend after friend had gone; hope after hope had withered; the strong link that had grappled his spirit to the earth was broken; and he stood unbent by the storm that had laid his last earthly hope in the dust. His soul seemed to rise in its strength as affliction weighed more heavily on it—to tower in its majesty above the darkness below, to dwell in the light of its eternal hopes; as the mountain lifts its head above the clouds below, into the pure light above.

There is something peculiarly sad in thus visiting the deserted places of those whom we love; every object awakening anew some melancholy remembrance, calling up the bitter tear and the unuttered groan from the silent sanctuary within. In one place lay Annette's work, in another her chair; here her music, there her books; and when we sat down in the lonely apartment, how strongly did that very loneliness remind us, that here was indeed the deepest solitude—the solitude of desolate and broken hearts. Alas! the chain of affection clings but more closely around us, when its last link binds us to the grave.

The mother's was the grief of a mother. The lover was calm and tranquil—it was the calm of despair. His reason was unsettled. During the funeral ceremonies, he remained as if an uninterested spectator, though times appearing to think that this ceremony was for his wedding. As I was entering a carriage to follow in the melancholly procession, he appeared at the door, and insisted on accompanying me. We sat at first in silence; at length in a low confidential tone he said, "we shall be married to-morrow." Then connecting the present ceremony with the leading idea of his mind he said, "I did not know that we were to be married in the church." "Is Annette in the first carriage?" "She is indeed" I replied. When we had arrived at the church-yard, we alighted. The mother, with the yearning of a mother's heart, would descend into the tomb to see where her child was laid. I saw her involuntarily grasp the arm of an assistant, as the coffin was slightly turned to facilitate its entrance; as if fearing it would disturb her child. That repose, alas! was too deep to be broken. Her lover followed, with the impatient air of one constrained to be present at a scene to which he was indifferent. "Come" said he, plucking my coat; "come Annette is waiting;" and as I lingered yet a moment, the silent cavern rung with the horrid laugh of insanity.

Her father alone seemed unsubdued by the blow.—Strong in the practice of the faith he had preached, the pole star of his hopes was on high. And though the pale cheek and faltering voice proclaimed at times that the spirit was wrestling with the strong feelings of nature, they served but as a more beautiful comment on the power of that religion, which could so extract its bitterness from the sting of death, and never did that humble prayer "Thy will be done" flow from a sincerer spirit, than from that of that childless man. In the hour of trial he had applied his heart unto wisdom. So teach me to number *my* days.

Under the beautiful shade of a large elm, is the tomb where Annette reposes. Years have now elapsed, and wild flowers and sweet-brier have sprung up on the spot. There the shrubs are distilling the morning dews; the flowers are breathing their fragrance, and the wild rose is shedding its leaves, and tears of affection and respect still consecrate the holy ground. T.

General Intelligence.

COUNT VIDUA, OF TURIN. If any proof were wanting of the progress of liberal opinions in Europe, it might be found in the increased attention paid to our laws and institutions by intelligent foreigners. Not many years have passed since our institutions and their practical operation were as little thought of in Europe as the jurisprudence of China, and our country was as far removed from the observation of men of science, and taste as the South Sea Islands. Twenty years ago, a Turk or an Arab might as readily have been found in the United States, as an accomplished European traveller.—But now the case is far different. Our country is traversed in every direction by scholars and statesmen, and even Princes from Europe, who come among us to learn upon the spot the precise value of our political institutions. Among these travellers, few are more distinguished for intelligence and zeal than Count Vidua, of Turin, who spent a short time in this town in the course of the last week. A man of great learning and improved by travel in the three other quarters of the globe, he has come to the United States to learn every thing that may be known of our literature and politics. In the few months which he has spent among us, he has collected above five hundred volumes of American books, and he is every where procuring whatever will throw light both upon the theory and practice of our government. When these treasures are removed to Europe, it is not unreasonable to hope that they will diffuse still wider that knowledge of our government and laws, which is even now producing important effects among the subjects and neighbors of the Holy Alliance.

Count Vidua was accompanied by Mr Neiderstetter, the charge de affairs of the King of Prussia—a gentleman of intelligence and education, who is equally alive to every thing connected with our institutions. *Portsmouth (N. H.) Journal.*

LYNCHBURGH, (Vir.) Aug. 5.—*Important Discovery.*—Mr. Frederick A. Mayo, of Richmond, in company with a person lately from the Mines in Saxony, after exploring the greater portion of the Western part of Virginia, for Minerals, have recently succeeded in discovering a *Copper* and *Tin Mine*, each of considerable extent, and as it respects quality, as good as any in Europe—one in Wythe and the other in Grayson county. We are also informed, that a positive arrangement in writing, has been entered into between a company of gentlemen in Richmond and the owners of the land, by which the former are to pay the latter (after all expenses are paid,) a certain dividend of the nett profits arising from the Mines—the Company to have the privilege of the land, ore and metals, with the necessary use of timber and water, as long as the persons composing it, or their representatives, may require. It is impossible to estimate the immense importance to Virginia and the United States, of this discovery, if the Mines be properly worked, as both of these valuable metals, (Copper and Tin,) are used in large quantities throughout the Union, in our manufactories, independent of the quantity of copper used for our shipping—and more particularly as we are forced to obtain both articles from Great Britain, under considerable disadvantages. We therefore wish this enterprise all the success that it deserves, and that may be reasonably expected to result from it. Our informant also states, that, in the same body of land, a bed of *Zinc Ore* was discovered at the same time; and, if this be the case, the advantages of the other discovery will be greatly enhanced, as Zinc is a metal used to convert Copper into Brass. Whether the Copper Ore contains any other valuable metal, (which is sometimes the case,) we are not informed. We confine ourselves to the facts stated, of the correctness of which there is no doubt.

DOVER, Sept. 20.—*Canal Meeting.*—The adjourned meeting for the purpose of receiving the report of the committee appointed to procure a survey of the Winnipisseogee canal route, was holden in this town yesterday. The committee made a full report of their proceedings, which with the report of Mr Baldwin the engineer, will be imediately published. By this report it appears that the *practicability* of the contemplated canal is no longer a matter of doubt, and its expedien- by it daily gaining advocates. The estimates of the engineer much exceed the sum heretofore supposed sufficient for the undertaking. Much of the additional expence results from the proposed plan of constructing the canal so that its summit level shall be the level of the lake. Upon this scheme it is believed advantages may be derived more than equal to the extra cost.

The meeting was adjourned to Wednesday the 16th of November next, at which time the company is expected to be organized under the act of incorporation, and the report of the committee appointed to propose a plan for taking up the the stock will be acted upon. An amendment of the charter was obtained at the last session of the legislature, which gives the company ample powers and privileges. A good feeling prevails among our citizens upon this subject, which augers well for its success.

Extract of a letter from Havana, Aug. 31.

"The city is in much agitation to day in consequence of an execution that is to take place to-morrow of a notorious villian and assasin, who counts not less than nine cold blooded murders with his own hands, besides a number in which he was an accomplice, and a still greater number of robberies and stabs. Astonishing as it may seem, this monster has so many friends, that, after having been three times condemned, he has found means to appeal, and lately did so as a soldier to a court martial, who have now ordered him to be hung and quartered. Much fear is entertained of a commotion, and all his friends are held in custody till he is no more.

The execution of nine negroes concerned in the late insurrection, is to take place this day at Matanzas.—they consist of one of the ring leaders from each of the seven plantations, and two from the city.

"Another plan of an insurrection of more consequence, has lately been discovered, and sixteen backs, several of them French and English, have been convicted, and have confessed that their object was to destroy all the whites they could, and promote a general insurrection."

PLATTSBURGH, Sept. 3.—*New Ore Bed.*—Another vein of ore has been discovered in Saranac, on what is called Point Patent. The lot has been purchased by a company in this village; and a small quantity of the ore has been taken to Turner's forge, where a bar of Iron was yesterday made from it, weighing about 30 pounds. Those who witnessed the experiment, pronounced the ore equal to any which has been discovered in this country: If so, this discovery is of great importance; the ore being only about 3 miles from the Saranac.

TO MAKE THE ANCIENT PERSIAN INK. Take of lamp black and vitrol equal parts, the weight of both of fine galls, and the weight of all three of gum-arabic cleared from all dirt and grrt. Pulperize the above, and triturate on a marble slab for six minutes gradually, mixing water till of the proper consistence to write with, and you will have the finest and most durable ink in the world.

[The above recipe is inserted in the Bengal *Harkaru*, in the original Persian (in verse) and stated to be written by Ram Dyal, of Lucknow.]

FLORIDA COTTON. *Pensacola, Aug. 20.*—We have been favored with the sight of a beautiful specimen of Sea Island Cotton, now growing on the plantation of Judge Garnier on St Roso Sound; it is of a very good color, and the staple very fine, and long and is supposed equal to any ever produced. The merchants of this place, to whom this sample has been exhibited, are of opinion that should the article, when prepared for market, appear as well as it now promises, it will no doubt command the highest price. This is the first attempt to raise cotton on the sound, and it is highly gratifying that it succeeds so well; we have never doubted that the lands of West Florida would produce excellent cotton, but this sample exceeds our most sanguine expectations.

NEW ORLEANS. Our harbour continues altering every year; from above Common street down to Bienville street, comprising three squares, the fall of the river has left a large batture of considerable width, not yet sufficiently dry to ride or walk on. From below St. Louis street down to Ursuline street, more than five squares, the bank is falling in, and making rapid encroachments on old land marks, owing to the silent operations of a constant eddy.

Warren Taylor was lately tried in North Carolina for the murder of one of his slaves, found guilty of man-slaughter, branded in the hand and discharged!!

The elegant steam boat Constellation, Capt. Critenden, arrived at Albany on Tuesday, in *thirteen and a half hours* from New-York, after stopping at all the intermediate places, landing passengers, &c. with no more than her usual quantity of steam. We believe this is the shortest passage on record.

Public notice has been given in Vermont, that application will be made to the General assembly of the state, at the Session to be holden in October next, for a charter for a Canal, to unite the waters of Lake Champlain and Connecticut River, by the valley of Onion River.—*B. D. Adv.*

The *Comet* is visible in the Constellation of Taurus. It rises between 9 and 10 o'clock in the evening.

The National Advocate makes a calculation, and sets down the yearly amount of sales at auction, in New York, "at a sum over or about *twenty millions*, being an amount nearly equal to a fourth part of the whole of the imports of the U. States."

Professor Deane, of the Gardiner Lyceum, proposes making a tour with the first class of that institution under his care, for the purpose of practical surveying, leveling, &c. to commence about the tenth of October. He contemplates making a survey of the route of a proposed canal to connect the waters of the Kennebec and Androscoggin.

The new crop of cotton in the vicinity of Petersburg, Vir. turns out to be abundant—further south the prospect is not so bright.

The Scotch Missionaries who a few years ago received permission to settle in the Crimea, the Government of Astrahan, and the Provinces of Caucasus and Georgia, for the purpose of converting the heathen tribes residing there, have lately broken up all the establishments of their mission in Russia. Mr Caruthers, one of the principal of these missionaries, arrived at St Petersburgh in the beginning of July on his return to Scotland *N. Y. States.*

ALBANY, Sept. 15.—*Sales at Auction.*—We have ascertained that the sales at auction in the city of New York, in the months of April, May and June, amounted to $6,960,000
Of which sum there was exempt from duty, 1,650,000

Leaving $5,310,000

On which there was paid a duty to the state of $76,1000.

Seven Auctioneers individually sold goods and paid duties thereon, as given below.

(The first column contains the whole amount of goods sold by Each auctioneer; the second, the amount of goods subject to duty; the third, the amount of the duty arising from the sale.)

1st.	$1,490,155	1,400,000	18,788
2d.	764,500	738,000	10,860 66
3d.	630,000	620,405	9,537 73
4th.	652,977	565,145	6,462 42
5th.	694,350	399,446	6,139 55
6th.	421,621	346,684	4,566 75
7th.	359,711	286,335	4,402 41
	5,013,414	4,356,015	60,753 49

The above seven auctioneers pay four fifths of the whole amount of duty.—*Adv.*

GREEKS AND TURKS.

PARIS, Aug. 10. Despatches have been received by the Greek Committee in Paris from their Agent, Gen. Roche, dated at Napoli di Romania, as late as the 28th June, which give details of the progress of the Egyptian troops under Ibrahim Pacha, the capture of Calamatra, Tripolizza, &c. and of the barbarous devastations, which threatened to reduce the PELOPONESUS to a desart. [*Some accounts say, these burnings, &c. were made by the Greeks themselves, to prevent the inroads of their enemy.*] They add, that on June 25, Ibrahim Pacha appeared before Napoli di Romania, and attacked, early the next morning, the outworks, called the Mills, which were defended by Prince Ypsilanti, and a small body of Greeks, aided by the presence of General Roche. The Egyptian force was about 7000; but in spite of the inequality of numbers, the post was bravely maintained by the Greeks, and after a resolute resistance, they succeeded, at 8 in the evening, in driving away Ibrahim Pacha, with the loss of 400 men; who then directed his retreat towards Tripolizza and Calamatra, and it was expected, the want of provisions would force him wholly to withdraw, while the guerillas were ordered to follow and harass him. *Cent*

ZANTE, July 6.—The martyrdom of a Monk of the Convent of the Virgin Mary, in Aracynthe, is the subject of admiration among the faithful here. This old man having been brought by the Turks before the tribunal of Rouschid Pacha, who asked him what his name was, answered, "Ambrose." "Your country?" demanded his prosecutors. "The Monastery of the Holy Virgin," replied the Monk. "And your dwelling?" "My dwelling place," said he, "where these rocks, until they were levelled by your soldiers; and soon," lifting up a cross at the time, "my dwelling will be in heaven."—"What have you done with the sacred vessels of the church?" "I have rescued them from the defilement of your soldiers." "Where are they?" "That secret rests with myself." "Speak!" "You may put my body to the rack; God only has power over my soul." They immediately began to apply the torture; not a word, however, has escaped him, but "Lord have mercy on me!" They drove sharp instruments under his finger nails, but the martyr glorified God, and prayed for his persecutors; who, enraged by his patience of suffering, impaled him, and left him to perish in view of the trenches of Missolonghi. This news was communicated by a Piedmontese deserter. Such are the tortures to which Christians are subjected in the nineteenth century.

Information of the recognition of Haytien Independence by France has been publicly announced in Paris, and received with great joy. The measure is a forerunner of the acknowledgement of the States of South America.

LONDON, Aug. 13. Letters this moment (two o'clock) received from Corfu, of the 13th July, and from Zante of the 7th ditto, confirm in every respect, the defeat of Ibrahim Pacha, and of his being wounded but not captured. *Sun.*

A violent earthquake at Jerusalem, has recently destroyed two monuments, equally the pride of Mussulmen and Christians. The first, the Mosque of the Caliph Omar; the second, Sepulchre built over Calvary. *Pall.*

A mason of Vienna, in digging, a short time since, for the foundation of a building in the environs of that capital, found a Turkish aigrette, enriched with diamonds, which is valued at 60,000 florins. It is supposed that this aigrette was worn by an Ottoman officer killed in a battle fought under the walls of Vienna, and by which the great Sobieski saved Germany. Since this discovery many person have been sent to dig at the spot.

The Grand Ship Company is organised and going into operation in London, with the immense capital of four millions sterling. Its object is to construct a canal throug hwhich ship of the line may pass from Portsmouth to London, without exposure to delays and danger of the sea navigation around the Forelands, &c. Another company with a capital of £1,750,000, is incorporated for the construction of harbours and a ship canal, 15 feet deep, 90 in width, and 44 miles long from Seaton Bay, in the English Channel, to Bridgewater Bay in Bristol Channel; considered as a highly advantageous and beneficial work. The steam navigation company, for Atlantic and South American voyges, is also progressing. *N. Y. Statesman.*

The New England Gazette contains copies of letters from the Governor General of the Cape de Verd Islands to Mr Hodges, our consul, and by him communicated to Mr Freeman, collector of the port of New Bedford, containing a copy of a proclamation prohibiting the importation of foreign Gunpowder, Tobacco, Cotton, Wine, Brandy, and other spirits, on penalty of forfeiture, and also giving notice, that by an edict of the King of Portugal the exportation of foreign coin is prohibited, without paying two per cent export duty, and also that the exportation of Portuguese money of any metal is prohibited, and that it is positively determined by the Government to prohibit the exportation from the Island of copper money.—*Ib.*

NEW YORK, Sept. 20.—*One day later.*—The ship Courier, Capt. Hudson, which arrived yesterday, sailed from Liverpool on the 17th August, one day after the Florida. We are indebted to Capt. H. for a Liverpool paper of that date, containing London dates to the evening of the 15th. The only news of importance is a confirmation of the defeat of Ibrahim Pacha. [*Gazette.*

The Earl of Liverpool had gone to France.

Sir Hudson Lowe, late Governor of St. Helena, is appointed second in command at Ceylon.

A London paper, in alluding to the ordinance of the King of France, which has been accepted by the Haytian government, says that the principle of legitimacy has been confirmed, instead of being weakened and abandoned, by the mode in which the independence of St Domingo has been recognized. The whole, in fact, seems to have been a question of form.

FROM INDIA. *New York, Sept. 17.*—The Two Brothers has brought Calcutta papers to the 20th April. We learn that they contain no news of importance, except that the English gained possession, on the 1st April, of Aracan, one of the principal towns of the Burmese Empire, without sustaining any loss.

SOUTH AMERICA. The Buenos Ayres papers just received contain intelligence of several events of some importance.—Preparations were making in Upper Peru for the meeting of a congress of deputies from the four provinces, at Chuisaca, or La Plata. The four deputies of the province of La Plata were appointed, viz. Olaneta, Serrana, Moscoso, and Oruello. The first question to be decided by the congress was expected to be, to decide whether the four provinces of Upper Peru should declare themselves independent, or should incorporate themselves with the United Provinces of Rio de la Plata, or should unite with the republic of Peru. The decree for convening the congress declares that there shall be no intervention of any armed force in the decisions of the assembly, and that therefore the corps of the army shall be stationed at a distance from the place of the meeting. Gen. Sucre and Gen. Arenales were received at La Plata with the most expressive demonstrations of friendship and gratitude. The Liberator Bolivar had not arrived, but on the 31st of May, Gen. Sucre had gone out to receive him.

FROM VERA CRUZ. The ship called the Victoria, was purchased by the Mexican Government lately at London, brought here, fitted out, manned, and proceeded to Vera Cruz. Upon her arrival at that city, she, by previous concert, hoisted French colors, and a sham attack was made upon her by some boats belonging to the Mexicans, which she beat off and bore down upon the Castle, from whence three gun-boats were sent out to her aid, one of which came alongside, when the Victoria struck the French and hoisted Mexican colors, and took one of the gun-boats, while the other two escaped. The event was celebrated by salvos of artillery in the city, when immediately the castle opened a fire upon it, and at the sailing of the British schooner Renegade, was continued with energy. Previous to this, daily intercourse took place between the city and castle, which was fully expected to lead to a surrender; but this late act seems to have put an end to it. The castle is not in want, as has been represented, and a reinforcement was expected from the Havana. The surrender of the Spanish ships in the Pacific was not known at Vera Cruz when the Renegade sailed. —*New-York paper.*

☞ TO CORRESPONDENTS. ☜

Our correspondent S. is thanked for his explanations, and is assured that there rests on our mind no suspicion that the article in question was written with any other than the most generous and honourable motives. We think as we did last week about the inexpediency of inserting the article. We enter fully into the feelings of our correspondent and cannot but applaud the decision and firmness with which he espouses the cause of an injured individual; but think that, as the illustrations are drawn from living models, fictitious names would not prevent the public from finding out and making the application to the original. This publicity we think would be as much to be dreaded by the innocent injured person, as by the party so justly censured.

We are sensible that an apology is due our correspondent for inserting *part* of his communication as we did not think it expedient to insert the *whole*. The truth is we were so well pleased with the first part that it was given to the compositor before we read the part which we omitted, and when we concluded that we must omit a part, it was then too near the hour of putting our paper to press to enable us to spare so much matter in type from our columns.

We should greatly regret to lose the contributions of a correspondent who writes so well as S. and we hope that the explanation we have here given will be satisfactory. We would add that our final decision not to publish the article has not been made simply in reliance on our own judgment, but with the advice of judicious friends.

Several favours of Correspondents are received.

ERRATA. In the obituary notice of Mrs Lummus, last week 'for shone in life,' read 'shone in *private* life.'—Also eight lines from the bottom of the second paragraph, for 'spirit of habitual elevation' read 'spirit of habitual *devotion*.'

MARRIAGES.

At Greenland, N. H. Mr Benjamin Cheever, jr. of Portsmouth, to Miss Mary Holbrook, of Newcastle.

At Exetor, N. H. Mr James Gilman, jr. to Miss Isabel Peavey.

At Nantucket, Mr Josiah Macy, to Miss Eliza Swain.

DEATHS.

In this city, on Thursday, Mrs Sally D. J. Burr, wife of Mr Timothy Burr, much lamented by her afflicted husband and numerous family and friends.

Mrs Harriot L. wife of Mr Moses Rodgers, and daughter of the late Mr Samuel Lord.

At Portsmouth, Mr Oliver Sheafe, mer. aged 27, son of Thomas S. Esq.

At Cranston, R. I. Col. Francis Le Baron De Wolf, aged 28.

At Salem, Mrs Margaret, wife of Mr George Felt, aged 29. Mrs Eliza, wife of Mr John Kimball, aged 23. Mrs Eleanor, wife of Mr Wm. Lee, aged 38.

At Dorchester, on Wednesday, William Vose, aged 62

REMOVAL.

THE Subscriber has taken a Counting Room over Messrs. *Hayward & Parsons*, No. 19, Water-street, opposite Merchants' Hall. LEWIS TAPPAN.

sept 22

MISCELLANY.

From the National Intelligencer.

VESPERS AT ST. PATRICK'S.

"*The spot on which thou standest is holy ground.*"

I.

How gently sinks the evening sun,
That speaks a day of duty done,
And bids us rest from care;
How sweet the parting hour of day,
As twilight shrouds the glimmering ray,
And tells the hour of prayer;
Sacred the scene!—*the spot more dear;*
'Tis "holy ground!" for God is here.

II.

The whitened lock of wint'ry years
With youthful cheerfulness appears,
To pay their evening vow;
Here sings triumphant FAITH, "*'tis done!*"
Here wearied, humble suppliants come,
And kneel in silent woe;
Here drops the penitent a tear—
'Tis "holy ground!" for God is here.

III.

Here wakes the organ's mellow tone,
It chaunts its notes to God alone,
It lights devotion's flame!
And vocal praises mingling rise,
Grateful as incense to the skies,
And swell the MIGHTY NAME;
Here pause, my soul, this spot revere,
'Tis "holy ground!" for God is here.

IV.

SPIRIT DIVINE! who crowns the scene,
And loves to hear our vesper hymn,
We kneel, confess, adore;
Still lead us on our lonely way,
Still check our footsteps when we stray—
Ah! let us stray no more;
And when we round thy throne appear,
We'll bless this spot, for God is here.

THE DECLINE.

LOND. LIT. GAZ.

'Tis all too true—that faded cheek,
That sunken eye,
Those accents tremulous and weak,
That tear, that sigh,—
With idle hope I've watch'd thy brow
From day to day;—
'Tis vain—a little while, and thou
Wilt pass away!

Nay dear one! cease that soothing look,
That soothing tone,
Thou dost not think that I could brook
To be alone.
Thou wilt not say that I could bear
On this dear spot
To seek thy footstep everywhere,
And find it not!

That sun will shine as bright above
In other days;
The moon we used to watch and love,
Still win my gaze;
The flowers that shar'd our gentlest care
May still bloom on,
Our bird pour forth his song; but where
Wilt *thou* be gone?

Mine eyes must close—where can they seek
For aught so dear?
My lips be mute—why *should* I speak?
Thou wilt not hear!
So, dearest! cease that soothing look,
That soothing tone;
Thou dost not think that I could brook
To be alone.

MONOS.

FROM THE NATIONAL GAZETTE.

LIFE AND DEATH OF AN INFIDEL.

The personal career of Thomas Paine was marked by hateful vices and habits, which were notorious and are proved by the strongest evidence. He made a bad husband; he brought with him to America the wife and children of the man with whom he lodged at Paris, and seemed to have converted the former into his mistress and maltreated them all; he violated his duty and was ignominiously dismissed, as an exciseman in England and a public officer in the United States; he laboured to evade the payment of his debts, even the most sacred, after he had the means of discharging them; he appeared to be wholly wanting in gratitude to his benefactors; he did not scruple to make false representations, when such might promote his private interests; he exhibited for many years the spectacle of an abandoned, squalid sot, grovelling in the lowest and coarsest fellowship; he devoted much of his life to the purpose of overthrowing all revealed Religion, and, we think, made, by his writings on the subject, more wretched unbelievers than any other author: his book, the *Age of Reason*, was especially adapted and has chiefly served to pervert those classes of society that stand most in need of the restraints and consolations of Christianity.

It is undeniable that he rendered very important services to the cause of American Independence; but it is equally so, that no cause was ever more outraged after its triumph, by the private conduct and character of an advocate—a circumstance which, however, does not impair the real excellence and glory of the cause itself. He set up, besides, the most extravagant claims as a benefactor, and laboured to blacken the true hero of the Revolution; the transcendant model of patriots and the brightest ornament of American History. We may value and acknowledge the aid furnished by Paine; but we are entitled or bound to reprobate the betrayer of public trusts; the violater of domestic ties; the sordid ingrate; the venomous defamer of unequalled virtue; the overweening boaster; the mischievous assailant of the Gospel; and the habitual drunkard. When Dr. Rush visited him for the first time, in order to enlist his pen for the advocates of Independence, he found reason to believe that he had already begun, or undertaken, to write on the other side; but he was so unsettled in his principles and views as to be easily induced to join with the separatists. This anecdote rests upon the authority of Dr. Rush himself, who communicated it to a gentleman of this city of our acquaintance. We should not omit to add, indeed, that he remained as steadfast as he was useful to the American cause; whether from a pure and enlightened attachment to it, or the want of temptation or opportunity to desert it, or the profound hatred which he bore to the ministry and institutions of the mother country—let the previous and subsequent tenor of his life determine.

Eye-witnesses entirely credible, have borne circumstantial testimony to his demeanour and condition in his last days: and their reports constitute a picture and a lesson scarcely less awful than any of the kind which the death-bed has ever afforded. We do not remember to have read or heard of a case that more forcibly exemplified the truth of Warburton's fine remark.

"Humanity is but a poor thing at best; but in certain situations is capable of becoming so wretched, that, let proud Philosophy say what it will, it is not to be endured without the aids and hope of Religion."

Paine's bodily situation, produced by uncleanliness and disease, was such that we cannot venture to repeat the description of it which his physician has drawn. That respectable individual,—Dr. Manley of New-York—has recorded also, details illustrative of the state of his mind, some of which we shall proceed to transcribe.

"I recollect being with him at night, watching; he was very apprehensive of a speedy dissolution and suffered great distress of mind and perhaps of body (as he was waiting the event of an application to the Society of Friends for permission that his corpse might be deposited in their grave ground, and had reason to believe that the request might be refused) when he remarked in these words. "I think I can say what *they* make Jesus Christ say—'My God, my God, why hast thou forsaken me.' During the latter part of his life, he would not be left alone night or day; he not only required to have some person with him, but he must see that some one was there, and would not allow his curtains to be closed at any time; and if, as it would sometimes unavoidably happen, he was left alone, he would scream, and holla, until some person came to him; when relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast, although he never slept without the assistance of an anodyne. There was something remarkable in his conduct about this period (which comprises about two weeks immediately preceding his death) particularly when we reflect that Thomas Paine was author of the Age of Reason. He would call out during his paroxysms of distress, without intermission "O Lord help me, God help me, Jesus Christ help me, &c." repeating the same expressions in a tone of voice that alarmed the house. During the whole course of his illness, his petulance, vanity and self-will were excessive."

Dr. Manley took occasion, two or three days before his demise, to ask him emphatically, whether he believed or wished to believe that Jesus Christ was the Son of God. After a pause of some minutes, he answered "I have no wish to believe on that subject." His Will is dated the 18th January, 1809, and begins thus, "The last will and testament, of me, the subscriber, Thomas Paine, reposing confidence in my creator God, and in no other being, for I know of no other nor believe in any other."

Paine received but a common and scanty English education. The diction of his works, as to correctness and elegance, does not indicate a cultivated taste; but his writings bespeak a mind of great acuteness, activity and ingenuity. He possessed those qualifications which enable an author to succeed with the multitude, and he so exerted them as to produce the most extensive effects. Much of what he published, particularly when he was recommending or vindicating a good cause, is sound, shrewd and skillfully presented; he displayed zeal, industry, and more or less of talent, in all his undertakings. On the whole, however, he put forth, at least an equal quantity of trite and feeble sophistry, crude doctrine, and in short, mere trash. Circumstances were signally propitious to the kind and degree of his abilities and attainments, as well as to his disposition. In other times he might have remained obscure and insignificant; and would certainly, have enjoyed far less mental influence and general reputation than fell to his lot in the ferments of two popular revolutions. That he was so conspicuous and operative an agent in human affairs, was owing rather to their particular aspect in his day, than to any real magnitude or superiority in his powers.

It is said by his principal biographer that, from 1805, to 1808, he wrote essays for the newspapers, some of which were decidedly in favor of an invasion of the United States by the French. He inserted verses of his composition in the Magazines and Gazettes, that have not been collected. The few of them which we have seen, such as the *Death of Wolfe*, and his "*Castle in the Air*," deserve more praise than his life and character.

From the New-York Religious Chronicle.

SLAVERY.

We are pleased to see a notice, in a Baltimore paper, of a meeting to be held for the purpose of forming a Society auxiliary to the *Anti-Slavery Society of Maryland*, by the young men of that city. Although there is abundant evidence of many of the abhorrent traits of domestic slavery being daily met with in Maryland, and that large numbers of slaves are weekly separated from their relatives and associates, and shipped from Baltimore to a better market, still we believe a disposition to meliorate the condition of the blacks, and to extirpate slavery from the United States is more generally and sincerely entertained in this than in any other of the slave holding states.

Individuals may be found throughout the south, of similar wise and philanthropic views, and in some, in a proportion perhaps not much inferior; but, *taken as a whole people*, we do not believe there is in either of them any real wish to put an end to the prevailing systems. They will, indeed, say much of the sad legacy left them by European avarice, but they attempt no measures for its removal.

If a person was to forbear praying, because he had an odd tone in his voice; he would have as good an excuse as he has, that forbears from signing psalms, because he has but little management of his voice.—And as a man's speaking his prayers, though in an odd tone, may yet sufficiently answer all the ends of his own devotion; so a man's singing of a psalm, though not in a very musical way, may yet sufficiently answer all the ends of rejoicing in and praising God.

Our blessed Saviour and his apostles sung an hymn, but it may reasonably be supposed, that they rather rejoiced in God, than made fine music.

GENERAL LAFAYETTE'S PAPERS RECOVERED.—A letter has been received at Savannah, (says the Republican of that place) from a lady in Cincinnati, Ohio, stating that the trunk containing the papers and valuables of General *Lafayette* which were sunk in the steam boat Mechanic, on her passage from Nashville to Louisville, have been recovered, and that they have sustained little or no injury. The stick formerly belonging to Gen. *Washington*, which was presented to Gen. Lafayette by Mr. Custis, was also found attached to one of the trunks.

LETTERS FROM EUROPE.

This is the title given to a series of very interesting communications published in the New-York Statesman. Nath. H. Carter, Esq. one of the editors of that papers is now travelling in Europe, and by every packet favours his patrons and the public with some account of the parts through which he travels, of the condition and appearance of the country, and of the manners and customs of the inhabitants.

The following remarks relative to Liverpool, will be read with interest.

It would be sheer affectation in me to pretend that I felt on landing at Liverpool any of those high and intense emotions, which have thrilled through the hearts of others. The first step upon the shores of our ancestors, the land of story and of song, which has occupied so much of our thoughts from the days of boyhood, awakened few of the ten thousand trains of ideas, with which the Island is associated. There was no kneeling to kiss the parent earth, and less enthusiasm at our debarkation, than was anticipated.—Indeed, I can yet hardly realize, that I am in the land of Shakspeare and Milton, Newton, and Locke, Chatham, and Fox. The apathy of feeling may perhaps in some measure be accounted for from our gradual approach. A ride through Ireland; the habit of gazing day after day upon the ruins of castles and other antiquities; a survey of scenery not dissimilar and equally consecrated by genius, had doubtless in some degree blunted the edge of feeling and rendered curiosity less intense.

An other reason may be found in the external appearance of Liverpool, which is comparatively a modern town, not unlike New York, though it was founded eight hundred years ago, yet the greater part has sprung up within the last half century. By a comparison of its number of houses and population at different periods, I find that its recent growth has been nearly as rapid as that of our metropolis. Not a vestage of its ancient appearance now remains. A spirit of improvement, an accession of population, and the conveniences of commerce have swept away every relic of antiquity, and left no monuments to carry the mind back to other times. Even taste has in many instances yielded to a spirit of enterprise, and been violated by a thirst for gain. The castles of the Molyneuxs and the Stanleys have been demolished and removed even to the last stone; new churches are erected on the sites of ancient structures; and the mariner, as he speads his canvas to the breeze, no longer bends to the image of St Nicholas, which once rose near the barbor, as the tutelar divinity of the port, to whom the sailor made an offering and implored a blessing upon his voyage. Light-houses, beacons, manufactories and wind-mills (the most unpoetical of all imagery) crown the neighboring heights, disappoint the eye in search for any thing venerable.

The streets, houses, shops, and public buildings are in keeping with these outlines. They are of brick and stone, all in modern style, and differing very little from those of New York. A moist climate and the great quantity of coal smoke has given the town a dingy aspect. The streets are quite as irregular as ours; and Knickerbocker might find here a second edition of his cow-paths. There is also the same bustle—the same noise—the same activity through the town. Every one moves with a hurried step, in straight lines, and with an air of business depicted in his countenance. The display of goods in the shop windows is remarkably neat, resembling that of Broadway and Cornhill. When to these circumstances are added similarity of dress and manners in both sexes, and an actual mixture of population in the two places, the difference becomes so slight as to be scarcely observable; and since our arrival at Liverpool, we have in all respects felt ourselves very much at home. The intercourse is in fact so frequent, and the interchange of inhabitants so common, that the resemblance between New York and Liverpool is much more striking, than between remote parts of our own country.

DEPARTURE OF LAFAYETTE. Gen. Lafayette was taken on board the Brandywine in a steam boat. The following affecting account of the scene when passing Mt. Vernon, is from the National Journal of the 10th inst.

Before dinner was over, it was announced that we were lying off Mount Vernon—which had just been indicated by the Marine Band, which accompanied us, in the plaintive and sweet toned *Pleyel's Hymn*. At that moment I caught Lafayette's eye—it was pensive. His communicative powers appeared suddenly suspended, and his complexion grew wan! There was evidently in his breast a variety of mingled and strongly excited emotions. He ate no more. When presently it was announced by the Marshal, that Gen. Lafayette would not wish to disturb the company, his only object in rising being to take a parting look at Mount Vernon. All arose! Leaning upon his Secretary's arm, he proceeded to the deck. Some followed him, among those was myself. I approached the spot which he occupied, near the stern of the boat—I did so with feelings of the deepest interest—I felt loath to intrude upon the sanctity of the scene—and yet, *I could not forbear*. I took my position near him. I saw what I shall never see again; the sight affected me to tears. It was Lafayette taking leave, and forever, of the spot which had for him so many associations of virtue, of patriotism; of hopes and fears; of social endearments, of veneration, and love; of the spot where lay the bones of his patron and early preceptor, *his Father* and the Father of our Country; in a word, of all those scenes of life when, in its morning, it shone so brightly. The objects which had called up all this, were now before his eyes, and for the *last time!* He spoke not—he moved not—his eyes were fixed upon Mount Vernon—his head a little inclined to his right shoulder, and downwards. Thus he stood for fifteen minutes, and till the shades of evening dimmed the scenery, and shut the prospect, and, *from Lafayette, forever!* When, turning suddenly, he retired, without uttering a word, to the cabin.

This, my dear friend, was a moment of sacredness to me, and to us all. There was an awe and sanctity about it which could not have been increased, had we actually witnessed a communion between the hero who reposes at Mount Vernon, and his devoted and admired Lafayette! Let cynicks treat such occurrences as they may choose; still to me there is in them so much of sanctity—such an exhibition of the religion of the heart, as to give them an interest for which I trust I may never lose the relish. I am certain, my dear friend, of having in your feelings a refuge for my own. I am not much concerned, therefore, as to the value others may attach to them, being sure that even this faint description which I have given of the passage of Mount Vernon will have charms for you.

THE CHOICE OF A WIFE.

The whole secret of choosing well in matrimony may be taught in three words—*explore the character*. A violent love-fit is always the result of ignorance; for there is not a daughter of Eve that has merit enough to justify romantic love, though thousands and thousands may reasonably inspire that gentle esteem, which is infinitely better. A woman-worshipper and a woman-hater both derive their mistakes from ignorance of the female world; for, if the characters of women were thoroughly understood, they would be found too good to be hated and yet not good enough to be idolized.

Chris. Spectator.

MEDICAL MEN. Sir Walter Scott observes—"It is remarkable that although very many, perhaps the greatest number of successful medical men, have assumed a despotic authority over patients after their character was established, few or none have risen to eminent practice, who used the same want of ceremony in the commencement of their practice. Hasty impatience of listening to petty complaints, and a want of sympathy with those who labor under no real indisposition, are great obstacles to success."

INSTRUCTION IN DECLAMATION.

MR. RUSSELL, resumed his Lessons in Declamation, at Mons. Labasse's hall in Winter Street, on Monday the 12th current.

A course of lessons includes the practical parts of Walker's Elocution and Austin's Chironomia, and contains the application of the primary rules of Reading and Speaking.

The hour of attendance will be from a quarter past 12, till a quarter past 1; So as not to interfere with the hours of other schools. Mr R. will attend at the hall at 12 o'clock, on Monday, Wednesday, and Friday, for the purpose of conversing with parents who wish to make inquiries regarding the method or the terms of tuition.

For Recommendations of Mr R.'s system of instruction, see the Literary Advertiser of the August Nos. of the U. S. Lit. Gazette.

CHRISTIAN EXAMINER.

THIS day published by CUMMINGS, HILLIARD & Co.

CONTENTS.

MISCELLANY. Associations for Benevolent Purposes. Difficulties in the Society of Friends. Despondency. Account of the Unitarian Churches in Transylvania.

COLLECTIONS. A Hint to Ministers. Religious Insruction at Geneva. Robert Hall's Life of Toller.

POETRY. The Water of Life.

REVIEW. The Leper of Aost. Mr Palfrey's Sermon. Mr Sewall's Sermon. Burder's Sermons to Children. Hadad a Dramatic Poem.

INTELLIGENCE. The American Bible Society,—Massachusetts Bible Society—The Hebrew Settlement in New York—The Anniversary of the Unitarian Fund—British and Foreign Unitarian Association—Unitarian Miscellany—Theologic School at Cambridge. Sept. 15.

LONDON BIBLES.

MUNROE & FRANCIS have for sale some very fine and clearly printed Bibles, both large type and small, bound in calf and in russia, and done upon linen paper. Persons in want of really excellent Bibles for constant use, will do well to look at these. They have also a few fine pocket bibles, with plates. July 16.

ATHENEUM,—No. 12, Vol. 3.

JUST Published by John Cotton, Corner of Washington and Franklin streets, The Atheneum, or spirit of the English Magazines. No. 12, for Sept 15, 1825.

CONTENTS.

Count Koningsfeldt and his Ancestors. Account of the Pasco Mines. Night Storm. A Set Down. ome Passages in the Life of Colonel Cloud. Dream of Endymion. Eastern Stories. Lines to W.——Lines to the Æolian Harp. Stanzas to a Friend. Village Sketches. Harry and Lucy concluded. Dr Abraham Rees. Tomlinson the Engraver. Female Actresses. My Lover. Tragedy of George Barnwell. Brother Jonathan; or, the New-Englanders. Corregio. Retort uncourteous. Ink.

LITERARY GAZETTE.

JUST published, The United States Literary Gazette, No. 12 for September 15.

CONTENTS.

REVIEWS. Reform in Harvard University—Mr Pickering's opinion of Classical Learning—other opinions—state of the University in this respect—result of the debate on reform. Outlines of Political Economy.

MISCELLANY. Description of Madrid—Royal Academies—Public Libraries—School for the Deaf and Dumb—Circus for Bull-fights—Prado and Delicias—Cabinet of Natural History—Royal Collection of Paintings—The Royal Armory—Museum of the Park of Artillery—Police of the City.

ORIGINAL POETRY. Morning among the Hills. Dreams.

CRITICAL NOTICES. Greenleaf's Reports. Dr Harlan's Fauna Americana. The Improvisatrice; and other Poems.

INTELLIGENCE. Opinion of Lionel Lincoln, from Blackwood's Magazine. Deaf and Dumb. Minute Engraving.—Mammoth Steam Boat. The London University. List of New Publications. Index to Vol. II. LITERARY ADVERTISER.

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